November 10
1927

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Behold, will ye believe in the day of your visitation—behold, when the Lord shall come, yea, even that great day when the earth shall be rolled together as a scroll, and the elements shall melt with fervent heat, yea, in that great day when ye shall be brought to stand before the Lamb of God—then will ye say that there is no God?" BOOK OF MORMON, MORMON 9: 2.

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READ THE SCRIPTURES—HEED THE COMMANDMENTS*

ELDER SYLVESTER Q. CANNON

PRESIDING BISHOP OF THE CHURCH

THE LATTER-DAY SAINTS cherish the Bible as the word of the Lord. We recognize that it was written by men who were inspired of the Lord to tell the history of the communications of God with men. It is not only a wonderful literary gem, but it is remarkable for its historical value, both secular and religious. It is, however, primarily of value because of the teachings contained therein, particularly those of the Saviour, the account of the establishment of His Church upon the earth in His generation, and the record of the relations of God with men, from the very beginning. I am wondering if our young people, and some of our older people, read the Bible as often as they ought to do. Sometimes we are inclined to read those things that are what we call lighter reading, which are desultory in their nature, and which tend to impair our minds rather than to uplift and develop them.

STUDY THE SCRIPTURES—BOTH ANCIENT AND MODERN

The Latter-day Saints accept the Bible as the word of God—as the writings of those who have been inspired and have had the authority to declare the word of the Lord. We believe also in other scriptures which have been revealed to us in these days—

*From an address delivered in the Tabernacle, Salt Lake City, Utah, March 20th, 1927.

the Book of Mormon, already referred to as having been translated by the gift and power of God by the Prophet Joseph Smith; the Doctrine and Covenants, which contains largely the revelations given through the Prophet Joseph Smith in these days; as also the Pearl of Great Price, which contains wonderful instructions and revelations. They all have to do with the past and with this dispensation. The Latter-day Saints ought to read, and, I believe, are reading, these scriptures to a considerable extent. Yet the teachings are so remarkable and important to us that we ought to read them more regularly and systematically, and study them as the original sources of information regarding the dealings of the Lord with His people.

But we are not confined to these scriptures as a guide to us in this life. We recognize the fact that the Lord has to have, if His Gospel is to be upon the earth, those who are inspired and authorized of Him to declare His word. There must be a Priesthood with authority to act in the name of the Lord and perform the ordinances pertaining to the Gospel, in order that men may be led in the path of righteousness and of truth. Because of the fact that people do not read the scriptures as often and as much as they might do, there is a tendency for them to be led sometimes into darkness or into ways that are not always conducive to their finest development.

INVESTIGATION SHOWS LACK OF SCRIPTURAL KNOWLEDGE

I was reading a short time ago of a statement made about an investigation regarding the reading of the scriptures. It was stated that very few people among Christian sects were able to repeat the Ten Commandments, because they had read those commandments so rarely and had had occasion to quote them so infrequently that they had forgotten them, even though they were members of Christian denominations and were supposedly scripture readers. I should like to read to-day, before the close of this session, the Ten Commandments that were given to the Prophet Moses. We have heard of the work that he did among the children of Israel, and of the work of his forefathers, Abraham, Isaac and Jacob—those men who had received the authority of God to act in His name.

They were men who were chosen and ordained before they came upon the earth. They were heirs to the Priesthood of God. God had also foreordained other men—choice spirits in the spirit-world before they came here—who would be selected to leadership and guidance of His people in various dispensations of the world. Just as the Saviour was foreordained to come upon the earth in His generation and to act as a mediator between men and God and establish His Gospel in that dispensation, so men have been and are and will be foreordained to come forth in various periods of the world's history to accomplish certain things in

accordance with the plan which the Lord has for the salvation of His children. So the Prophet Moses, when he came down from Mount Sinai and declared these Ten Commandments unto the people, had received authority to act in the name of the Lord, and spoke as one having authority.

THE TEN COMMANDMENTS

I would like to read the Ten Commandments to you, that we may remember them just as they were written. The Lord said:

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

And shewing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Remember the sabbath day, to keep it holy.

Six days shalt thou labour, and do all thy work:

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

PRECEPTS TIMELY FOR GUIDANCE IN THIS DAY

It seems to me that it is wise to read often and recall this great series of commandments that was given to the children of Israel when they had been led out of Egypt and were falling back into the evil tendencies and idolatrous practices of the people of the land from which they had come. I believe that in these days also it is important for us to be reminded of these things. Social and religious conditions prevailing in the world justify the stressing of these warnings and promises. The Latter-day Saints fully

acknowledge and accept these principles, and I am sure are endeavoring to live them to the very best of their ability. There is, for instance, no double standard of morality among the Latter-day Saints for men and women, because we recognize the fact that unless we observe the seventh commandment, unless we refrain from sexual sin, we cannot remain members of this Church, nor enjoy the Spirit of the Lord, because through transgression men and women will lose that Spirit, fail to observe the principles of the Gospel, and cut themselves off from the truth.

So far as the Sabbath is concerned, while the Jews observe Saturday, that is from Friday sundown to Saturday sundown, as the Sabbath, while the Mohammedans observe Friday as the Sabbath, the Latter-day Saints observe Sunday, not altogether because we are told in the New Testament that Jesus introduced it and that His disciples observed it, but primarily because, in these last days, by revelation from God to the Prophet Joseph Smith, we are instructed that on this, the Lord's day—the revelation being given on a Sunday, by the way—we should do no other thing than worship the Lord and observe to do those things that are in accordance with the spirit of that day and that will promote peace and the worship of God and make for our progress and development, spiritually. That is why we observe these things on this day.

A PERSONAL GOD—OUR FATHER

The Latter-day Saints have been taught that there shall be no other gods before the Living God, because He is our Eternal Father. We recognize Him and are able to approach Him with an appreciation of the fact that He is a loving Father, that He has form and personality—a divine Being who is our Father, and in whose image our Saviour was created. The Lord Jesus Christ is the very image of His Father's person, and as Jesus was revealed upon the earth to all men, so we may have some appreciation of the form, personality and attributes of the Father, and be able to seek Him in prayer in the name of His Beloved Son, with the assurance that He will hear and answer our prayers and give us those things that we desire in righteousness. For that reason the Latter-day Saints refrain from making graven images to approach unto or worship or bow down to.

THE WRITTEN WORD AND REVELATION GUIDE CHRIST'S CHURCH

In like manner all the other commandments are given. These are only some of those that the Lord has revealed. We are not living only according to the scriptural instructions of the past—we are living in the present. While the fundamental requirements and principles of this Gospel and this Church are those which were taught by Jesus Christ, on earth, and have been restored in these days, yet at the same time, notwithstanding

the unchangeable foundation principles and ordinances, there is ample opportunity for progress and development in the Church of God. Therefore, living, inspired authority is the source of direction in this time as well as it was in ancient times. We declare that the Priesthood or authority from God is given to man in this day, and that in this Church there is no clergy and no laity, but that all men who are worthy, and live for it, may receive certain authority in the Priesthood of God. Thereby order, harmony, system, and union—a spiritual commonwealth, so to speak, of this people is established. It is a wonderful thing. It is inconceivable that any human being could have established and restored the authority of the Priesthood as we have it to-day. It is, in a measure, so complex, so intricate, and yet so simple and so complete, that it is beyond the power of any man to have established it upon his own idea or his own thought. It could only have come from our Eternal Father. It conforms entirely, in fact, to every order and authority given in past periods of the world's history in the relations of God with man.

I pray that the Lord may bless and prosper us in our efforts to do right, to live more nearly in accordance with all of these commandments and these instructions that have been given to us in the past, and in these last days of the world's history, through the servants of God. May we live in accordance with all truth, and learn that all truth is comprehended in the Gospel of Jesus Christ, and is for our growth and development and salvation. May the peace and blessing of God be with us all, I pray, in the name of Jesus Christ. Amen.

THE NINETY-EIGHTH SEMI-ANNUAL CONFERENCE

(*Concluded from page 701*)

From the First Council of Seventy

The twelfth article of faith sets forth the attitude of Latter-day Saints as regards obedience to law. It is important that the world know that within the Church of Jesus Christ of Latter-day Saints is a people pledged to the support of law and order. Uncertainty of execution is one of the big factors in contributing to disregard for the laws of the land.—Brigham H. Roberts.

The early disciples of Christ at first were intolerant and lacked an understanding of the true mission of the Saviour, but He moulded them to suit His purposes; and so to-day, God is moulding His servants to carry on His work, and He bestows great blessings upon all who do His will and keep in the line of duty.—J. Golden Kimball.

In the primeval council of heaven Jesus Christ, as Jehovah, was chosen to be the Messiah, on whose name alone men may have faith and be saved. Merely sowing seeds of faith does not assure salvation any more than sowing seeds of grain assures a crop; but repentance, baptism and the sunshine of God's Spirit must enter in to complete the process.—RULON S. WELLS.

Three stakes have been organized in California, and there has been a marked growth of the Church in that State. Harmony and cooperation exist between the stake and mission authorities, and stake workers greatly assist the missionaries. There are 58 Relief Societies, 70 Sunday Schools, 60 M. I. A. organizations and 30 Primary Associations in the California Mission.—JOSEPH W. MCMURRIN.

Missionary work in Canada is progressing rapidly. The many members of the Church in the Dominion assist and support the missionaries in a very capable manner. Many Districts have grown considerably in membership, and the Mission is now reaching the stage where ownership of chapels will be desirable. The Traveling Elders and lady missionaries are labouring with commendable zeal and obtaining gratifying results.—CHARLES H. HART.

A wonderful tourist centre has grown up on Temple Block, visited throughout the summer by approximately ten thousand weekly. Some single groups have representatives from many states and foreign countries, with distinguished men ofttimes among the number. They go away with firsthand knowledge of the beliefs and life-motives of the "Mormons".—LEVI EDGAR YOUNG.

The missionaries labouring in the Mexican Mission are in good health, physically and spiritually. Members of the Church who are citizens of Mexico and who hold the Priesthood are carrying on the work of spreading the Gospel there, labouring with the natives. These Lamanites are chivalrous and kind at heart, and are worthy of help and tolerance, though they are oppressed.—REY L. PRATT.

FROM THE PRESIDING BISHOPRIC

Obedience to law alone brings blessings; and the youth of the Church should especially be taught the principles of obedience and integrity, that they may retain these characteristics when they grow older. Living the Gospel requires and produces will-power and integrity, and if people would be blessed they need only live in accord with the laws of God, including the law of tithing and the Word of Wisdom.—SYLVESTER Q. CANNON.

The Saints as a people are looked upon by the men who direct army affairs as being outstanding in their willingness to serve in whatever capacity they may be called. When people have in their hearts the Spirit of God, and put out selfishness and covet-

ousness, then there will be no longer need for police or army; but as long as men not having the Spirit of God are ready to take advantage of their fellow-men, there will be necessity for both.—DAVID A. SMITH.

Our missionaries are spreading the light of truth, and we cannot do too much by way of educating and training our children for this great work; it was Christ who said: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." We have heard many things of great importance in this conference to which we should give heed, outstanding among which are love for God and fellow men and service to both.—JOHN WELLS.

ADDRESS BY GENERAL SUMMERALL

Speaking in the third session of the conference, Saturday morning, October 8th, General Charles P. Summerall, Chief of Staff of the United States Army, who, with members of his staff, had stopped over in Salt Lake City while on a tour of inspection, expressed appreciation for the privilege accorded him of addressing the assembly, and for loyal support given to the United States Government by the members of the "Mormon" Church. The Nation is great, not because of material development, but by reason of the faith of its citizens; religious faith has marked the growth of its people, and one cannot travel through Utah without realizing that there is a guiding hand of Providence here, he declared. General Summerall commended the people for their attitude toward education and for high standards maintained in that field, and in closing he remarked upon the spirit of reverence manifest in the Tabernacle, and stated that he was proud to be a fellow-citizen of the United States with members of the Church of Jesus Christ of Latter-day Saints.

PRESIDENT GRANT'S CLOSING REMARKS

In his final remarks at the closing session of the conference on Sunday afternoon, October 9th, President Heber J. Grant stated that he rejoiced in the testimonies that had been borne, in the advancement of the work of the Lord, and in the many who have dedicated their lives to it. He expressed gratitude and thanksgiving to God for such men and women, and prayed that wisdom, strength and inspiration might be given to all who are engaged in this great latter-day work, and particularly to those who are preaching the Gospel in the world and those who are laboring among the youth of Zion. Thanking God for the spirit that had prevailed throughout the conference, President Grant prayed that His choicest blessings might attend all those assembled, and the honest in heart throughout the world.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, NOVEMBER 10, 1927

EDITORIAL

DEAD WORKS CANNOT SAVE

Ritual and creed, rites and ceremonies, are common to religious bodies, whether called churches or otherwise. Prescribed formalism is not infrequently found to be the distinguishing characteristic of particular sects and cults.

While in some of their many and varied applications the terms "ceremony" and "ordinance" are used interchangeably, they have definite and distinctive meanings in the finer and more accurate usage which our rich English tongue facilitates.

A ceremony may be such and nothing more—a visible performance involving physical operation of significance in secular procedure—or it may be the outward expression of an ordinance established by authority and of far-reaching import. We do well to observe this distinction: Ceremonies are performed; ordinances are administered.

In spiritual matters, particularly with respect to the requirements divinely specified as essential to salvation, certain ordinances have been established, for the effective administration of which the authority given of God is indispensable. Lacking the investiture of divine commission, a man may baptize another so far as the physical immersion of the person is concerned; but though the performance be made ever so impressive it is but an empty ceremony. If the baptizer falsely professes divine authority for his act, the ceremony becomes sacrilege, and he who officiates incurs the guilt of blasphemous assumption.

Baptism for the remission of sins—the ordinance given of God with the promise that the eligible recipient shall thereby attain salvation—is to be administered in the name of the Holy Trinity; and authorization to officiate in those sacred names must not be self-assumed. To the Apostles, who had been invested with the Holy Priesthood through the Lord's personal ordination, the resurrected Christ gave specific commandment:

> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matt. 28: 19.

To the Nephite Twelve, and to certain others who were ordained by the Lord on the Western Continent, like commandment was given as to the authority by which alone baptism

could be administered, and the very words to be used were prescribed, thus:

Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.—Book of Mormon, 3 Nephi 11 : 25.

With equal exactitude the mode of administering baptism in the Church of Jesus Christ of Latter-day Saints has been set forth through revelation from the heavens in the current dispensation; and the requisite empowerment has been divinely given, and the manner and words prescribed as follows:

Baptism is to be administered in the following manner unto all those who repent—

The person who is called of God and has authority from Jesus Christ to baptize shall go down into the water with the person who has presented himself or herself for baptism, and shall say, calling him or her by name: Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.—Doctrine and Covenants 20 : 72, 73.

Rites and ceremonies, ostensibly performed as having effect beyond the grave, are but fleeting shadows if the power of the Holy Priesthood be lacking. Ordinances established by divine command and administered by men authoritatively ordained embody the very substance and certainty of salvation, provided only that the baptized believer forfeits not his glorious title through sin.

It stands an incontrovertible fact, that, during the long centuries of spiritual darkness incident to the universal apostasy following the apostolic dispensation, men professed authority they nowise possessed, and essayed to perform ceremonies of their own devising in lieu of the ordinances they could not administer. The Lord thus voiced the portentous fact:

For they have strayed from mine ordinances, and have broken mine everlasting covenant.—Doctrine and Covenants 1 : 15; compare Isa. 24: 5.

The Apostles of old found it necessary to solemnly proclaim against the all too prevalent reliance on the formalism of the Mosaic law, to which through tradition and hierarchical domination the Jews were verily wedded. That law, at best but a code of disciplinary preparation for the Gospel, which had then been established by the earthly ministry of the Christ, had been fulfilled by the Lord's death and resurrection. Against the wrongly-alleged efficacy of those dead works, then superseded and thenceforth of no effect, the people were repeatedly warned; and with equal fervency were they adjured to living works of obedience to the laws and ordinances of the Gospel, expressive of an abiding faith in the Saviour whose disciples they professed to be.

Touching the utter inefficiency of the ceremony of baptism

performed without the authority of the Priesthood, the Lord thus spake in 1830:

Behold, I say unto you that all old covenants have I caused to be done away in this thing; and this is a new and an everlasting covenant, even that which was from the beginning.

Wherefore, although a man should be baptized an hundred times it availeth him nothing, for you cannot enter in at the strait gate by the law of Moses, neither by your dead works.

For it is because of your dead works that I have caused this last covenant and this church to be built up unto me, even as in days of old.

Wherefore, enter ye in at the gate, as I have commanded, and seek not to counsel your God. Amen. Doctrine and Covenants 22.

J. E. T.

SOMETHING FROM SYRIA

JOSEPH W. BOOTH

PRESIDENT OF THE ARMENIAN MISSION

HERE IS ANOTHER chapter in the history of the Armenian Mission. We meet with many experiences that are never printed; and it has been several years since we furnished the *Millennial Star* with any extensive account of our work in the Near East.

It may be permissible to state here that the writer of these lines has spent sixteen and one-half years as a missionary among the people of Turkey, Syria, Palestine and Greece; but in all that time he has met only two Presidents of the European Mission in this great field—one of these, President David O. McKay, in January 1924, and now President James E. Talmage. Five other Apostles of our Church have visited the Holy Land, making seven in all, to date.

Our present visitor is the one best able to say whether or not he has enjoyed the long journey and the few days spent here with the Armenian Saints, in spite of their poverty and isolation, their peculiarities and trials—their ways and ideas being so very different from those of members of the Church in the Missions of Europe. We who have been the recipients of such a treat as the past week has brought can tell our side of the story, but our limited powers of expression hinder us from saying what is in our hearts, much as we would like to convey it to you through paper and print. For six months we have been looking and longing for the appointed visit of President Talmage to this Mission. Now he has come!

About the middle of last August we began a very earnest study of the Book of Mormon, preparatory to the approaching centenary of the delivery of the plates to Joseph Smith by the Angel Moroni on September 22nd, 1827. Before that notable

date had arrived this year, about seventy per cent. of our adult members had completed reading the entire book, and several more have finished since the celebration. Those who could not read listened to others; and every meeting for seven weeks was occupied in reading and studying the sacred volume. A chart twenty-five feet long by three feet wide was painted on canvas to assist the students in gaining a clearer knowledge of the lessons. Hundreds of questions were asked and answered; and scores of verses were committed to memory. At a special meeting commemorative of the event, held on September 22nd, there were presented "One hundred reasons why we should believe the Book of Mormon." A drama, written by local talent and requiring two hours for presentation, was given on three nights before large numbers of invited guests, many of whom expressed astonishment and admiration. This production represented experiences of Joseph Smith from the early spring of 1820 to September 1827, and the last curtain fell upon the touching scene of Moroni delivering the plates into the custody of Joseph on the Hill Cumorah. There was a clear demonstration that "*We stand for a fuller knowledge of the Book of Mormon and a testimony of its divine origin.*"

The following are a few among the many interesting facts that were brought out during our class work: The Book of Mormon contains 15 books, 239 chapters, 6,603 verses, and approximately 180,000 words in Turkish—nearly 265,000 in English. The longest chapter is Jacob 5; the shortest, Moroni 5; the longest verse is Alma 60: 16; the shortest, Alma 18: 27—only three words in Turkish. The longest sentence in English is 3 Nephi 21: 1-7—392 words. The middle chapter is Alma 25, and the middle verse, Alma 27: 23.

In the midst of our Book of Mormon study we were overjoyed by receiving a wire from Constantinople, telling us that President Talmage would be in Aleppo on Monday, October 10th. Early on that morning a few of the Saints went out to Mouslimie station, about twelve miles from Aleppo, to greet our distinguished visitor. At 9:30 a.m. he was met at the Aleppo station by a throng of happy Saints and friends, and in less than one hour the whole Mission, with few exceptions, knew President Talmage.

The members greeted him with songs, both in English and Turkish, and with their native expression, *Khosh geldiniz*—You have come bringing joy. In the afternoon one hundred and forty people met at a picnic in an open court, where *lahamugene*—meat pie—was eaten with milk and biscuits. A well-arranged program, given by the M. I. A. in honour of "The only Apostle of the Lord Jesus Christ in all Asia", followed the picnic.

Tuesday night the Book of Mormon drama was repeated, with

a very attentive audience in attendance; the choir made it more impressive by singing "An Angel from on High" "The Seer" and "Let us Sing of the Fearless Boy Prophet." At the close of the play, standing before the curtain, on which was painted a large picture of the Hill Cumorah, ten by seven feet. President Talmage bore a most powerful testimony concerning the Nephite record and the visits of Moroni, which the audience had just seen represented in drama. It made a profound impression upon the people.

Wednesday morning at eight o'clock there was a good attendance at the Relief Society meeting, held under the direction of Sister Mary R. Booth. With only one exception, the members responded to the roll-call by repeating a passage from the Book of Mormon which they had committed to memory. The lesson was given by two of the sisters in a very creditable manner, and an inspiring talk by President Talmage followed. He urged upon them the necessity of earnest prayer, and bade them seek first the kingdom of God and His righteousness, that other blessings might be given to them. In the evening a number of specially invited friends assembled and listened to a lecture in English by Dr. Talmage on "The Forces of Nature"; he emphasized the fact that the law of obedience is the prime law of Nature.

On Thursday evening, that being the last night of our visitor's stay in Aleppo, the Saints assembled in a special sacrament meeting. Two children were blessed, and a most fervent prayer was offered by President Talmage, imploring the blessings of the Lord upon the sick, about twelve of whom had taken seats in front.

President Joseph W. Booth talked a short time, and then acted as interpreter for President Talmage, who truly taught the people as one having authority, pleading with kindness and sympathy for their firmness in the faith and obedience to the laws of God. Just before the close of the meeting a small token of love and esteem was presented to the visiting President, and that, with his tender reply, brought tears to the eyes of the sorrowing people, who "did look steadfastly upon him as if they would ask him to tarry a little longer with them." The meeting was prolonged a little as we all silently wept together while our beloved President prayed for the Saints in their dire distress. That meeting will never be forgotten.

President Talmage was busy during the time of his stay with affairs of the Armenian Mission, and many, both Saints and friends, were sorely disappointed because they could not associate and talk with him more while he was near.

Early Friday morning, October 14th, President Talmage and the writer left Aleppo by automobile, and after a ride of seventeen hours, prolonged by tire trouble, arrived at Beirut. The

following morning calls were made upon members of the Church, the American University of Beirut, and officers of the Near East Relief. At 2:40 p.m. the trip was continued by motor-car, and on October 15th at 7 p.m. we were in Haifa, which is in Galilee.

Haifa, Palestine, October 17th, 1927.

THE WELSH CONFERENCE

THE LATTER-DAY SAINTS of the Welsh District assembled in fall conference at Blackwood, Monmouthshire, Wales, on Sunday, October 30th, where three general sessions, well-attended by investigators and friends as well as members, were held. Elders Seth W. Pixton and Richard L. Evans from the European Mission headquarters in Liverpool were present, as also were President Nathaniel E. Parry and six Traveling Elders of the Welsh District, Elder Norval G. Taylor, who is recovering from illness, being the only missionary absent.

The "Sixth Article of Faith" was the theme of the morning session, and was effectively presented by a friendly discussion among four boys, two representing inquirers after the truth, and two, Latter-day Saint missionaries. Songs and poems bearing on the subject were given by other members of the Sunday School. Those taking part were: Wilford Biggs, Harold Thomas, Frederick Watkins, Hayden Forward, Ivy Biggs, Ivy Forward, Iris Biggs, Noal Matthews and Nora Dance. These young folks showed by scriptural citations that Christ had apostles, prophets, seventies, elders, etc., in His Church, which was organized with power and authority. It was pointed out that the successor to that Church has been restored in this latter-day, having the same organization as the Primitive Church. Elder Seth W. Pixton extended hearty greetings to all. He declared that the written word of scripture cannot be uniformly understood except under the influence of the same Spirit that prompted the prophets who wrote it. He pointed out that in early centuries after Christ, apostles and prophets were not in the church, and apostasy had begun even during Paul's life. In closing, Elder Pixton testified that inspired men are guiding the Church of Jesus Christ of Latter-day Saints to-day.

At the second session of conference, which convened at 2:30 p.m., District President Nathaniel E. Parry gave a statistical report of work done by the missionaries, from which are gleaned these facts: There are in the Welsh District 135 members of the Church, residing mainly in the organized branch at Pontypool, and in Abercarn, Pontllanfraith and Cardiff. The missionaries have during the past six months spent 2,171 hours in tracting and 1,201 hours visiting investigators, and have devoted a total of 13,059 hours to actual missionary work. They have engaged in 3,463 gospel conversations, distributed 40,004 tracts, 1,944 books and

pamphlets, and 46 copies of the Book of Mormon. Much success has come from holding 91 open-air meetings and spreading the gospel message throughout 48 towns and villages. In his following remarks President Parry recounted how Christ called His "fishers of men", declared the mission of the Traveling Elders to be similar to that of those old-time bearers of the truth, and closed, bearing testimony that Joseph Smith was given authority direct from God by heavenly messengers, and that the Church he was instrumental in establishing was organized correctly.

Following the sustaining of the General Authorities of the Church, and Mission officers, Elder Weston W. Taylor outlined the organization of the Priesthood and of auxiliary organizations in the Church, and bore firm testimony to the divine calling of Joseph Smith. The Latter-day Saints have always fostered education and stood high in literacy, stated Elder Noble L. Chambers, and he advised all to take note of the progress of this Church, and of the leaders it is giving to the world. Elder Archibald J. Anderson portrayed the work of the Relief Society, telling of its many services to the poor, the needy and the sick, after which he voiced his testimony as to the actuality of the restored Gospel.

In the opening address of the evening meeting Elder Richard L. Evans averred that the apostasy of Christ's Church in olden times had occurred because of the wickedness and misdeeds of men. He called to mind that prophecy is being fulfilled every day, as these distressing times continue, and closed by giving his testimony that God lives, that Jesus Christ is His Son and the Redeemer of the world, and that Joseph Smith was a prophet of God. Elder Harold J. Butcher testified that Christ is the head of this Church, and that the missionaries are proving to people who have been misled that they are here for the sole purpose of preaching the Gospel of Jesus Christ. The Gospel may be compared to a ladder whereby mankind might return to the presence of God, stated Elder David M. Davis, and further, restoration was necessary because men had perverted the laws of God and changed the ordinances first instituted. Elder Hilliard L. Rose testified that fulfilment of the prophecy concerning the coming of Elijah before the great and dreadful day of the Lord began in 1836 at the dedication of the Kirtland Temple, when Elijah delivered the keys of ordinance work for the dead to Joseph Smith.

Elder Pixton, the concluding speaker, defined "Mormonism" as the Gospel of Jesus Christ, the oldest religion upon the face of the earth, restored in its fulness in this latter day. Many dispensations there have been, but this Gospel of the Kingdom is the same yesterday, to-day and forever, he declared, and bore solemn testimony that these are the last days and that the time is not far distant when Christ shall come to recompense all men according to their works. He closed by admonishing all to keep

the commandments of God and have the courage of their convictions.

Music included vocal solos by Mr. Idris Richards, accompanied by Mr. Frank Crew. A missionary assembly and a Union meeting were held between the general sessions. Of the conference proceedings favonrable mention was made in the *South Wales Argus*.

WESTON W. TAYLOR, District Clerk

FROM THE MISSION FIELD

Doings in the Districts: *Liverpool*—At a baptismal service, held at Adlington on October 22nd, one person was baptized by President David M. Kennedy, and confirmed by Elder Douglas H. Petersen.

Manchester—A variety of fruit and merchandise contributed by the members of the Rochdale Branch was sold at a festival on October 24th. The proceeds were given to the Relief Society.

Scottish—At a baptismal service, held at Aberdeen on October 22nd, one person was baptized and confirmed by Elder Robert K. Whyte. At a service, held in Glasgow on October 25th, two persons were baptized by Elder Carl W. Buchanan, and confirmed by President William Cooke and Elder Buchanan.

Ulster—At a baptismal service held at Keady, County Armagh, Ireland, on October 16th, four persons were baptized by Elder Evan H. Jenkins and confirmed by Elder Ervin R. Stoker and Elder Jenkins, both of whom spoke at the service.

Branch Conferences: Of the Accrington Branch, Liverpool District, on October 23rd. The Sunday School children presented in a pleasing manner the theme "Our Sunday School." President David M. Kennedy and Elders William Fred Forsey, A. Faron Spackman and Stanley W. Layton were the speakers of the conference. An account of the proceedings appeared in the *Accrington Observer and Times*.

Of the Clayton Branch, Leeds District, on October 30th. The theme "The Lord's Tenth" was well given by members of the Sunday School. President Elmer O. Zollinger, Local Elder Kershaw Dalby and Traveling Elder H. Gardell Jacobson were the speakers at the evening session.

Of the Derby Branch, Nottingham District, on October 23rd. "Essentials of Life Eternal" was the theme presented by the children of the Sunday School. President Waldo L. Osmond and Elder David W. Sutton were in attendance and addressed the gatherings. Reports of the conference were given in the *Derby Daily Express* and the *Derby Daily Telegraph*.

Of the Leeds Branch, Leeds District, on October 23rd. "The Restoration" was the theme presented in the Sunday School

session. President Elmer O. Zollinger and Elder H. Gardell Jacobson delivered discourses.

Of the Middlesbrough Branch, Newcastle District, on October 23rd. "The First Article of Faith" was the theme treated in recitation and song in the morning meeting. President Orson H. Berrett and Elder Vard W. Meadows were in attendance from District headquarters.

Of the Nelson Branch, Liverpool District, on October 16th. "The Two Priesthoods" was the theme developed in the morning meeting by the Sunday School classes. Addresses were given by President David M. Kennedy and Elders William Fred Forsey, Moroni B. Harrison, Edward M. Bunker and Frank L. Koons. A favourable account of the conference appeared in the *Nelson Leader*.

Of the Rochdale Branch, Manchester District, on October 23rd. "The Divine Origin of the Book of Mormon" was the theme of the Sunday School session. President Kenneth A. Nielson and Elders J. Rulon Doxey, Vaughn P. Sheffield and Earl D. Hone were the speakers.

DEATHS

LEGGAT—Sister Janet C. Leggat of the Glasgow Branch, Scottish District, died on October 22nd, at the age of eighty-two. Sister Leggat had been a faithful member of the Church since her baptism in 1896. Funeral services were held at the family residence on October 24th, under the direction of President William Cooke, who also spoke, as did Elder J. Ross Smith and resident members of the Branch. President Cooke dedicated the grave.

LOCKHART—Sister Elizabeth Lockhart, of the Belfast Branch, Ulster District, passed away on October 19th, at the age of sixty-three. Sister Lockhart had been a faithful member of the Church since her baptism in 1918. Funeral services were held at the family residence on October 21st, under the direction of President Kendall D. Garff. Elder N. Glenn Stanford and President Garff were the speakers. Elder Stanford dedicated the grave.

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